THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Seeing then that we have such hope, we use great plainness of speech.—II Cor. 3: 12.

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THE GOSPEL IN ANCIENT BRITAIN.

BY ELDER GEORGE REYNOLDS.

[*Continued from page 453.*]

CHAPTER II. (CONTINUED.)

We next turn to the vast architectural remains that demonstrate that the ancient Britons could not possibly be the rude barbarians pictured by Caesar. The trouble with Caesar's narrative is that he came in contact with the least civilized portions of the British race, and his account of the tribes he encountered in battle is taken as a fair description of the whole people. It is as though a modern traveler landed in Galway, spent a few days in that remote neighborhood, and then from what he there saw and heard wrote a book, giving a description of the manners and customs of the inhabitants of the entire British Isles. Powell in his "History of the Ancient Britons" says:

"At Caesar's time, and previous thereto, the most highly improved and civilized part of Britain was not that seen by Caesar, but that in the neighborhood of the valley of the Avon, of the British Channel and the Isle of Wight. There was the site of the great tin traffic with the Phoenicians and other Eastern nations, and the great commercial relation, spoken of by Caesar, between the Britons and the Venetians; and also the site of the great population of Ancient Britain who carried on that great traffic, and raised those immense monuments of their labors—those

of Avebury and Stonehenge, and have left to us the mounds and barrows of the counties of Hants and Wilts, which yield to the antiquary high evidence of the progress then made by the Cymry in the arts and civilization."

Stonehenge* has been a puzzle for antiquarians who have persisted in ignoring the true condition of early Britain. It is still impossible to say exactly what it was or when it was built.† Whoever did construct it were great architects. A learned writer in the *British Quarterly Review* says:

"In the case of the Cromlechs,‡ it is probable that the use of the mason's tools on the giant slab was only of rare occurrence. In the case of the circular buildings, on the other hand, there is reason to conclude that it was the rule.

"The principal stones at Avebury impress the observer with the idea that they have been carefully wrought. It is possible that this idea is erroneous, but it receives a very distinct confirmation from the investigation of Stonehenge. Of the masonic character of that great edifice there is not the shadow of a doubt. Carefully finished mortise and tenon joints are still to be seen in the stone. They were no mere up-piled blocks. A horizontal ring of wrought masonry was supported by wrought stone uprights, at the height of from twelve to sixteen feet from the ground, the whole structure being bound together by carefully wrought and fitted joints. We have here as distinct an instance of mason's work, strictly so called, as in the great pyramid itself."

"Stonehenge, Avebury, and other prehistoric ruins, regarded in this light, have a new import and legend. The mystery that surrounded them may be to a great extent expelled, but the wonder and awe which they are calculated to create are rather enhanced than diminished. We have commenced with the vague idea that we had before us some rude relics of a giant barbarism; that the ancient people, whom we agree to term Druids, had piled up rough stones, by the exercise of rude though gigantic force, into some mystic hypalthral§ court of worship. We find on more

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* Stonehenge—A celebrated prehistoric monument in Salisbury Plain, Wiltshire, eight miles north of Salisbury. The original plan seems to have included two concentric circles of upright stones inclosing two ellipses. In the middle there is a slab called the altar. Seventeen stones of the outer circle (16-18 feet high) are standing, in part connected by lintel slabs resting on their tops. In the vicinity are many barrows and a race-course."

† One traveler, quoted by the Diodorus, gives an account of a temple on an island beyond Gaul, dedicated to Apollo, which, from his description, is thought by many to be Stonehenge. He states, "There is in this island a magnificent temple to this god, circular in form, and adorned with many splendid offerings. And there is a city also, sacred to Apollo, inhabited principally by harpers, who in his temple sing sacred verses to the god, accompanied by the harp, in honor of his deeds."

‡ Cromlech—A monument consisting of a circle of standing stones, sometimes a hundred feet in diameter, as at Stonehenge and Avebury.

§ Hypalthral, roofless, from Hypalthron, a temple with uncovered central portion.

careful investigation, the ruin of carefully-built, accurately-wrought structures, the imperishable remains of which attest such a high degree of masonic skill and science, as well as such outlay in transport and in labor of all kinds, as to indicate a very high degree of craftsmanship and artistic education. And above all must it be noted that we find no trace of image or of idol—no indication of any idolatrous form of worship, any more than any structural reference to that astrological creed, which we know to have exercised an important influence over mankind."

The military prowess of the Britons is another evidence of their advancement. It is obvious, even from his own admission, that Caesar's first expedition to Britain was a failure; Caswallon was the only general who successfully opposed his legions. The description given of the British war chariots and the dextrous manner in which they were handled proves complete discipline. Any people who in a single battle could destroy 60,000 Roman troops as did Boadecia and her soldiery, A. D. 61, were no insignificant foe. Besides their chariots, they were well armed with the weapons in use in those days. Caesar, in his Commentaries, expresses great admiration of the efficiency of the war chariot as handled by the Britons. "He states that the force as organized by Caswallon* embodied the two essentials which military science seeks to combine in a perfect branch of service, the rapidity of cavalry and the stability of infantry. The chariots were built of light well-seasoned wood, many of them richly blazoned and adorned with the precious metals. They generally held two, sometimes four, combatants. They were drawn by two horses abreast, so thoroughly broken in their work that Caesar declares in descending a hill full speed they would on a motion of the charioteer wheel round and retrace their course, scarcely slackening their pace. The charioteers themselves frequently leapt from the chariot upon the pole, re-arranged the harness and returned to their place. They drove standing. From the axle-trees of the chariots, keen falchions of great breadth projected; inflicting the most ghastly wounds, and rendering it a matter of no small peril to attempt to attack the chariot on the flank. They drew up in divisions, each under its own commander, and all of them under the Pendragon.† One of the divisions commenced the action by bearing down on some point on the enemy's line. The spectacle of the charge itself, the cheers of the combatants, the rush of the horses, and the roar of so many wheels mingling with the clang of arms, rarely failed, states Caesar, before a blow was exchanged to disorder the ranks of the best disciplined troops opposed to them. A passage being forced, the combatants, as circumstances pointed out, either quitted their chariots and formed in a body in the center of the enemy, or broke out at some

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* Caswallon—More generally known by his Romanized name of Cassivellaunus. The Pendragon who commanded the British troops that opposed Caesar in his invasion of Britain.

† Pendragon—The supreme commander, ruler or chief over other chiefs, a title conferred in early Britain in times of great danger, as that of dictator in ancient Rome.

other point, discharging as they swept on, their heavy javelins, and reuniting for a second onset under cover of their infantry."

Nor must we forget in our estimate of British civilization the numerous finds that have been made in ancient British graves, whose occupants were placed therein anterior to the arrival of the Romans—coins, jewelry, looms, chariot wheels, astronomical instruments of peculiar pattern, pottery, etc., all showing that the British were not the half-naked, blue stained barbarians the Roman records claim. It is asserted that the art of enameling metals was known in Britain before it was in Rome. Certain it is that a people who used money and coined it themselves were not savages. The dress of the ancient Celts is also well known to moderns, and British cloth was largely manufactured. Mention is made that Boadecia* when she went up against the Romans to battle was clothed in cloth of native production. No doubt some of the Britons did stain portions of their bodies blue, possibly they did so before going to battle for the same reasons that the Lamanites of this continent don the "war paint" in these days.

Taking the Britons from the prejudiced Roman view, the estimate of the "Conquerors of the World" of the inhabitants of the British Isles is summarized as follows by a recent writer:

"The Britons, as known to the Romans, were a people of high courage, disciplined and obedient to authority, and yet impatient of subjection; not unacquainted with some important arts of life; exchanging commodities for money of copper and iron; mining and smelting their native tin; possessing an agriculture not wholly unscientific, for they understood the process of marling, and raised cattle in great numbers; a naval people, with boats and probably vessels of burden, sailing far away into the tempestuous sea; a warlike people, with swords and shields and chariots that could not be fabricated without some mechanical knowledge; a religious people, building temples of gigantic proportions, and raising memorials of the dead in earthworks that rival the wonders of modern engineering. Their priests were their law-givers, and the great ministers of whatever moral or material civilization they possessed; and we see that the most perfect element of the learning of the priests was considered to exist in Britain. Were these teachers and law-givers surrounded by few votaries and subjects? 'The population is very great, and the buildings very numerous,' says Caesar. All merely savage nations never replenish a land, because they never subdue it to their use."

[TO BE CONTINUED.]

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* Boadecia,—Died A. D, 62. The wife of Prasutagas, king of the Iceni, a tribe in eastern Britain. Thinking to secure his kingdom and family from molestation Prasutagus, who died about 60 A. D., bequeathed his great wealth to his daughters jointly with the Roman emperor. The will was made by the Roman officials a pretext for appropriating the whole property. Boadecia was flogged, her daughters outraged, and other members of the royal family treated as slaves, with the result that the Iceni joined the Trinobantes in a revolt under Boadecia against the Romans, 62 A. D., which after great bloodshed was put down by Suetonius Paninus.

THE STIMULANT APPETITE.

In a recent issue of the *Juvenile Instructor*, the editor of that excellent magazine deplores the condition existing among many of the Latter-day Saints regarding the use of certain stimulants and narcotics, and urges a revival of effort to correct this evil, and to bring about a more general observance of the specific counsel known to us as the Word of Wisdom. The writer advises that the principal labor in this matter be taken up among the young people of the community, who, presumably have not yet became greatly addicted to the habitual use of these things that have been forbidden. This advice is well founded; its expediency is supported by demonstrated facts concerning the nature of the human liking for stimulants, which may assert itself at first as a mere preference, but which, if indulged, will develop through the stages of increasing desire to the condition of an ungovernable craving.

There are fundamental differences between a stimulant and a food. The derivation of the word stimulant is suggestive of the unnatural effect. It comes to us from the Latin *stimulus*, which signifies a goad or a sharp instrument of punishment. In one sense the term was applied to the cruel spike-like spur which was worn on the heel of the cavalry soldier, and with which the rider could tear open the body of his steed. This origin of the word is significant: it indicates the physiological effect of a stimulant upon the system.

None of the common stimulants, such as tea and coffee among warm beverages, beer, wine, and distilled spirits as types of alcoholic liquors, contribute in any sensible degree to the strength of the human system. Their effect is simply that of goading the various organs of the body to a forced and unnatural condition of activity. As is the whip to the lazy or the jaded beast, so is the cup of tea or the glass of beer to the human worker. The horse, if properly trained, and well fed, should need no whip, and the use of such is the evidence of defect in training, or of lack of skill, or perhaps, of positive cruelty on the part of the driver. Surely we are not to be classed as lazy or unwilling animals who can be kept at their appointed labor by the whip only.

Food within the body passes through a series of chemical and other changes, which we summarize under the general name, digestion. The ingredients of a food are woven into the fabric of the body tissue, or by chemical operation liberate energy within the living organism. We may readily distinguish between the stimulant appetite and the normal desire for food. A food is demanded by the body in moderate and not increasing quantities, while the desire for stimulants is ever growing more ungovernable, manifesting itself as an abnormal craving resulting from a perverted taste.

The body may be accustomed to the presence of stimulant poisons even in very large quantity; so that a person addicted to the use of such may tolerate within his body an amount which would be fatal to many normal beings. Thus De Quincy began his sad career as an opium eater by taking a very small dose of laudanum, and this for the excusable if not

justifiable purpose of alleviating intense pain. When, on the recurrence of the agony he repeated the dose, he found the treatment practically ineffective, whereupon he increased the potion and continued so to do, until his system had become thoroughly used to the poison, so that if the dose were omitted but for a day, the victim was thrown into a state of pitiable despair and imbecility, amounting, indeed to actual insanity.

The circumstances of this extreme case are repeated perhaps on an inferior scale in the course of development of any other phase of the stimulant habit. With this perverted appetite once aroused, constant vigilance and the exercise of a powerful will are required to keep such within bounds; and too often the victim realizes that through early and continuous indulgences, he has lost his determination and power of will, that he is indeed a slave to a passion, which from an insignificant beginning has attained dimensions and strength that threaten him with destruction.

Parents and all in charge of children, should exercise continual care to avoid awakening this appetite within the little ones. In addition to the extreme recklessness of permitting children to use tea, coffee, fermented or stronger liquors, the use of condiments at table, such as pepper, mustard, etc., may be sufficient to start the pernicious craving. Particular care is necessary during the early stages of life. Every year that passes before the youth learns by experience the taste and after effects of stimulants, witnesses a great decrease in the chances of his becoming enslaved by the habit. Conversely, the child who by parents' indulgence or neglect develops a passion for stimulants, is to be pitied indeed; the chances of unimpaired success may be against him for the rest of his life. Yet there is a possibility that after he attains a condition of personal independence, he may by a strong effort, based on divine assistance, break the fetters that bind him, and stand forth a victorious hero in the conquest of self.

But how many in early years forge upon themselves chains which perhaps determine their failure in life! The odds of success in the race of mortal existence, are in favor of him who runs with the least encumbering weight.

A further reason for regarding the early awakening of the stimulant appetite as especially deplorable is found in the fact that during youth the physical and mental organism is far more sensitive to disturbing influences than is the adult being. The tobacco habit, while positively and highly injurious to persons of any age, is more terribly pernicious in the case of boys.

The counsel to wage the chief struggle against intemperance, or even the moderate use of stimulants and narcotics, in the camps of the young, is in every respect a wise one. Let the period of youth be passed before the stimulant passion is awakened, and the unnatural craving will probably be of minor effect throughout life.

Yet some will argue that the body needs a stimulus. If this be in any sense true, it is equally certain that Nature has provided natural stimuli all sufficient for the most active life; and of these perhaps the alternation between the earnest work and well-earned rest is best. Idleness and resulting ennui are among the strongest of the immediate causes that lead

to these forbidden indulgences. The man who approaches physical, mental, and spiritual perfection, is of all most free from the shackles of injurious appetite and destroying passion. While the tree is but a twig let it grow without unnatural bending; in the time of its maturity it will continue straight.—JAMES E. TALMAGE, *in the Young Woman's Journal.*

THE WOMAN'S BIBLE.

RECENTLY the second part to "The Woman's Bible" was issued by its editors, chief among whom is Elizabeth Cady Stanton. The work is a series of comments and criticisms of various parts of the Bible that relate to women; and the attempt is made to show that both the Old and New Testaments tend to degrade woman's position.

It cannot be denied that many of the acts and occurrences recorded in the Bible could not be repeated to-day. Every people has its standards; the Jews could no more have lived according to ours than we could according to theirs. Much of the Bible, too, is narrative matter, detailing the lives of men and women, and since human beings were never perfect we find their mistakes as well as their virtues recorded. But this does not detract from the inspiration and truth of the writings or from the genuineness and effectiveness of the Gospel therein set forth.

It would have been too much according to Satan's plan for the Lord to have compelled men to do right in all cases because they possessed the Gospel. We can look only for a better condition in the people generally and higher examples of individual lives; we cannot expect perfection. There can be no question that the Gospel gave to the Jews a higher morality and better standards than those of the contemporary heathen peoples. Human sacrifice was extensively practiced among the heathens while it was almost unknown among the Jews. Woman was treated like one of the lower animals and her purpose in life was little more than to satisfy the lusts of man among almost every ancient people. Even the Greeks and Romans, who were in some respect much more intellectual than the Jews, considered woman, except in rare cases, only as a necessary part of the domestic establishment, and the almost indescribable immorality of Julius Cæsar and Cæsar Augustus, who form the highest type of Romans, shows the conception the people had of the value of woman's virtue. The condition of woman was incomparably higher among the Jews. There was a chance for leadership when she showed herself worthy of it as is shown in the case of Miriam, the sister of Moses, and Deborah, the prophetess and judge of Israel. Woman's virtue was carefully protected and the morality of the Jews might well be taken as an example by the world at the present time.

The editors of "The Woman's Bible" seem to imply that the religion of Israel was responsible for individual acts whether good or bad and they violate the principle of historical investigation by judging conditions, not by standards that necessarily existed then but by those of to-day.—GEORGE Q. CANNON, *in the Juvenile Instructor.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 28, 1898.

OUR FIRST LADY MISSIONARIES.

THE first two lady missionaries to be sent to the European Mission were, as have been already noticed in a former issue, Sisters Lucy Jane Brimhall and Inez Knight. These sisters were called on a mission to Great Britain and set apart on the evening of April 1, 1898, in Provo, Utah, under the hands of Presidents Partridge, John and Smoot of the Utah Stake of Zion. The next morning they started on their long journey across America and the Atlantic, and ultimately arrived at this office on April 21st, when they were duly appointed to labor in the Cheltenham Conference in the capacity of lady missionaries. The duties of a lady missionary are essentially identical with those of a Traveling Elder, as regards tracting, preaching upon the streets and addressing audiences within halls, introducing the Gospel at the fireside, and endeavoring to allay prejudice on all sides. But in the matter of performing in the ordinances of the church, that entirely rests in the hands of the Elders and the Priesthood. The good results that would undoubtedly follow the efforts of lady missionaries have been the subject of comment, for several years past, by those who have been in a position to judge,—notably those Elders who have been laboring in the missionary fields attended by their wives.

Some twelve months ago two sisters from Utah, Sisters Elizabeth Claridge McCune and Harriet Jacobs, came over to England on a visit. While here, they evidenced a deep practical interest in the labors of the Elders in spreading the Truth. At the request of the various missionaries, with whom they came in contact, from time to time, these two sisters, who were in different parts of England, cheerfully arose in the meetings of the Latter-day Saints and bore faithful testimonies to the Truth of the Gospel, adding words that were convincing to their auditors and likewise the means of allaying much prejudice. The effect was very marked and proved extremely beneficial to the successful laboring of the Elders in those districts wherein these two sisters had borne their testimonies.

Not only were private letters indited to the First Presidency regarding the great weight that the testimonies of Utahnian ladies bore in this land; but we believe a letter was written from the Presidency of the European Mission to President Woodruff and his counselors, setting forth the work done by these two sisters, who voluntarily without being specially called, had assisted in the mission field, further pointing out the grand possi-

bilities, as regards the work to be accomplished, and old erroneous ideas rampant in the average mind to be removed, by setting apart sisters from Zion to fulfil missions. In the meantime President Joseph F. Smith had taken up the matter and in a speech before a convention of the Young Women's Mutual Improvement Association had dwelt upon the grand work that lay before the daughters of Zion.

The labors of the first two lady missionaries in the European Mission have been watched with interest. That the appearance of two young Mormon ladies upon the rostrum at several meetings that have already been held, has awakened interest amongst the congregation, goes without saying, one has only to note the incident of people leaving the seats in the rear of the hall and crowding down to the front, in order to drink in every word in breathless silence.

"How sweetly sounds the voice of a good woman;
It is so seldom heard, that when it speaks,
It ravishes all senses."

With the end in view, to ascertain just how Sisters Brimhall and Knight felt regarding the work, the possibilities of the same and how they were received as lady missionaries in old England, President McMurrin solicited a report from these sisters that appears upon another page. Although the sisters could have said a great deal more, they undoubtedly have been restrained by their natural modesty; to read between the lines is but to echo the sentiments of the six Elders that are laboring in the city of Bristol, where these sisters are at present operating, to the effect that "the lady missionaries are an unqualified success."

G. E. C.

A NEW ARRIVAL.

THE Holland Mission no longer feels neglected for on Sunday, July 17th, a lady missionary arrived. It may seem paradoxical, but nevertheless it is true that although Sister Luna Charlotta Farrell, upon her arrival in Rotterdam, did not produce the customary credentials from the headquarters of the Church in Zion, neither could she furnish a missionary certificate, nevertheless the President of the Holland Mission received her with joy and open arms, to judge from his enthusiastic letter received at this office. Sister Luna Charlotta Farrell is naturally somewhat hampered in making her ideas known to the people owing to the regretable fact that she cannot as yet speak the Dutch language; however the Elders sympathise with her in her dilemma, and assure her that time will accomplish wonders. She has incidentally a very fine voice that should be very effective in the field, although she will have to overcome the singular habit she has contracted, that of sleeping eighteen hours out of the twenty-four, possibly owing to the peculiarly somnolent properties of the Dutch atmosphere, ere she will be enabled to proceed to throw herself heart and soul into the labor of love.

The STAR is but endorsing the sentiments of the Elders in the British Mission when it extends congratulations to Sister and President Farrell and says may God bless them both, together with the lovely little daughter

He has sent as a comfort and a joy to them so many thousands of miles away from their home in the Valleys of the Mountains.

May little Luna Charlotta Farrell be spared to grow up to be a true hearted and sterling daughter of Zion, the delight and solace of her deserving parents.

G. E. C.

MISSION NOTES.

From every conference come words of cheer and encouragement concerning the progress of the work of the Lord. Never in the history of the British Mission have there been so many meetings held indoors and especially outdoors upon the street corner, the public square or in the public parks. A million and a quarter tracts were distributed last year by the Elders in their fields of labor, and the reports to date bid fair to exceed those of last year. Such a state of affairs is very cheering, especially when the results will be summed up. In every conference applications for baptism are being handed in, and in some districts, the numerical strength of which has been depleted by the emigration to Zion by some of the most energetic members of the roll, new branches are springing up; regions that have been systematically tracted and worked by the gleaners of these the latter days for the last half century are from time to time adding their quota to the followers of the Gospel of Jesus Christ. In the history of the British Mission, save in those glorious days of its incipiency when our revered President, Wilford Woodruff and his co-laborers baptized men and women by the hundred, there has seldom been such a list of new members that has been handed in from time to time during the last few months, for which the noble little band of conscientious Elders give God the praise and the glory.

Experience teaches the servants of God to detect wherein the Gospel of Christ is making headway. That heirloom that He said would follow all believers, that distinguishing mark, persecution, is made apparent whenever some are beginning to investigate the principles of life and salvation. The evil one as a last resource resorts to mob violence. It is but a few weeks since two Elders were hustled, stoned and shamefully treated upon the public streets of a Hertfordshire country town for no other reason than that they were preaching the Gospel as found in the New Testament. Nothing daunted they proceeded to do what they considered to be their duty, to warn the inhabitants of Watford. Although for a time the cessation of street preaching seemed almost imperative they continued preaching in a hall on one of the main streets of that town. That their efforts have been blessed the following extract from a letter received at this office, will testify:

"We rejoice in the growth of the work this season, and feel very thankful that God is blessing our labors. On Sunday, the 10th inst., we baptized twelve persons from Watford and have more applications from the same place. We had a glorious outpouring of the Holy Ghost at the confirmation meeting, every eye glistened with tears and every fibre of our bodies responded to its heavenly influence."

THE above is only one instance in many wherein the policy of renting a good hall in a prominent location has been the means of bringing honest souls to a knowledge of the Gospel. Street preaching as a duty devolving upon all missionaries, is indispensable, it develops an Elder's latent talents, and taken altogether it is an invaluable school wherein, if he fails to permanently arrest the attention of the moving congregation around him, he at least gains experience and improves his own individual self. It is the duty of all Elders, as far as it lies in their power, to secure a respectable hall in the district wherein they are laboring in order that no stone may be left unturned in placing the Tidings of Great Joy before the people. That the Saints are doing their duty and co-operating to the above end is in itself very encouraging.

ELDER B. W. SAINSBURY in a recent letter to hand relates an incident of a nature that undoubtedly some doubting Thomas would register under the caption "Coincidences." He writes regarding a new member who has recently embraced the Gospel, to the effect that whenever the latter is in spiritual difficulties he turns to his Bible when he invariably encounters a passage of scripture applicable to his case. Shortly after accepting the Gospel the brother in question was somewhat disturbed in his mind regarding the necessity of paying his just tithe to the Lord. Finally he decided to call in his arbitrator, the Bible. He took that Book in his hand and opened it. At once his eye rested on the eighth verse of the third chapter of Malachi: "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings," he proceeded to read further: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The London Conference now has another voluntary tithe payer on its books.

PRESIDENT E. R. OWEN of the Welsh Conference reports spending a pleasant evening some weeks ago with Dr. Joseph Parry, the well known musical director, adjudicator, and critic, of Cardiff, who sails on Saturday next for New York and from thence proceeds to Salt Lake City, where he will be the adjudicator in the Eisteddfod to be held in that city. On a subsequent occasion, Elder Owen had the privilege of being introduced by the eminent Doctor to his choir, as being a gentleman from Utah, after which Brother Owen took occasion to address the singers for a few moments.

In all probability Dr. Joseph Parry will publish his ideas and opinions regarding western America in general and Utah in particular, on his return to England.

THE reports received regarding the lectures delivered by Dr. Jas. E. Talmage are most gratifying and beyond the most sanguine expectations. At Newcastle-on-Tyne last Monday night there was a full house. The

president of the Geographical Institute in that city remarked at the close of the lecture, that were Dr. Talmage's talents as a lecturer more widely known that it would be no effort to fill the hall in question at five shillings per seat a little later in the season.

THE Glasgow Conference sends us an advance proof of their advertising matter wherein Samuel M. Taylor, Esq., (United States Consul,) is billed to take the chair at the lecture to be delivered in the City Hall, Glasgow, Tuesday, August 2nd, 1898, also the instrumental part of the program is to be furnished by Professer Ryder.

THERE will be a slight change from the program as published in the last issue, the final lecture August 5, taking place in the Public Hall, Wigan, instead of at Liverpool as previously noted.

G. E. C.

ARRIVALS.—The following named missionaries from Zion arrived in Liverpool, per S. S. *Rhynland*, July 28, 1898. For the British Mission—Attewall Wootton, Midway, Utah; Chester F. Campbell and Lettie Dewey Campbell, Fairview, Wyo.; Simon Hibbard, West Jordan; Elias Davies, Mendon. For the Scandinavian Mission—Martin Jenson, Redmond; John J. Peterson, Salt Lake City; Gus Johnson, Mill Creek. For the German Mission—Chas. E. Musig, Sterling, and Arthur J. Done, Payson. Sister Maria Austin, of Lehi, Utah, was also with the company on a visit to join her husband who is laboring in the London Conference.

APPOINTMENTS.—Elder Attewall Wootton has been appointed to the Liverpool Conference to assist in the Editorial department of the MILLENNIAL STAR.

Elder Simon Hibbard has been appointed to labor as a Traveling Elder in the London Conference.

Elder Elias Davis has been appointed to labor as a Traveling Elder in the Welsh Conference.

Elder Chester F. Campbell has been appointed to labor as a Traveling Elder in the Nottingham Conference he is accompanied by his wife, Sister Letty Dewey Campbell who has been appointed to labor as a lady missionary in the same conference.

A LETTER FROM BRISTOL.

WE have been requested to give an account of our labors; although we can hardly say we are really, as yet, in a position to judge concerning the future results of the same, however, we submit the following short synopsis:

We first began to feel keenly the responsibility of being sent as missionaries, when three days after our arrival in Liverpool, it was announced in street meetings at Oldham, that "real live Mormon women" would speak at conference next day.

Our efforts to speak were blessed through the prayers of fellow missionaries and Saints, so that the forethought, was worse than the reality.

We attended the Priesthood meeting and M. I. entertainment, and visited some friends of the Elders in Oldham. Then we went to Manchester, where we took part in a cottage meeting, and attended some street meetings. The few days spent in Manchester were occupied in visiting the friends of the different missionaries, thus becoming acquainted with part of our missionary work, that of visiting strangers having strange ideas of our people.

We attended the Leeds Conference held at Bradford on the following Sunday. The enthusiastic Elders there, wishing to help us to become acquainted with our duties, called upon us to speak in open-air meetings in spite of the rain.

In Birmingham we visited the Saints and Elders, by whom we were kindly received.

At Cheltenham we took part in regular meetings and passed a few pleasant days in getting acquainted with the Saints and friends.

President Noall of this conference, appointed us traveling missionaries for a time, as we had arranged to take a trip on the Continent.

Our visit in France was such as is enjoyed by most pleasure seekers. In Switzerland and Germany it was doubly joyful, for there we had the pleasure of seeing the points of interest with dear old schoolmates and friends from Utah, who were there in the same cause for which we had left our homes. In Berne and Berlin we had the pleasure of meeting many of the Saints as was also our good fortune at Cologne.

The responsibility of our duty brought us back to Cheltenham June 12. We were appointed to labor in the Bristol district, where we already feel much at home. We had been in our field of labor but one week, when we received a kind invitation to attend the Cardiff Conference, which we gladly accepted, taking part in the services. While there we met and visited by invitation some strangers.

Soon after returning to Bristol the five special meetings referred to in one of the previous STARS were held. In our tracting from door to door we have usually met with civil treatment, but some accuse us of not being from Utah and say rather unkind things to us. We take part frequently in street meetings and have thus far been listened to attentively, with no interruptions. Have accepted many invitations to call upon people at their homes to talk upon Utah and her people, also the Gospel, as a result we already have some dear friends in Bristol. One of our friends invited us to accompany herself and daughter on an excursion to Weston, where we met their chapel friends.

As to the result of our labors we are unable to judge, but we feel that the Lord is blessing us in our attempts to allay prejudice and spread the truth.

We trust that many of the worthy young women in Zion will be permitted to enjoy the same privilege we now have, for we feel that they can do much good.

Your sister missionaries,

INEZ KNIGHT,

LUCY J. BRIMHALL.

Bristol, July 22, 1898.

AFTER DEATH.

PROFESSOR CHARLES A. BRIGGS, of Union Theological seminary, famous for the controversy regarding the Bible, of which he some years ago was the center, has recently devoted a series of articles in *The Church Union* to the exceedingly interesting and important question of life beyond the grave. From the Scriptures he draws the conclusion that death does not substantially change the conditions of existence. The departed ones retain their personality, their character, their reasoning power, affections, moral energies and will, and sufficient resemblance to their present appearance to be recognized by their friends.

There is in all this nothing new. All who entertain an intelligent belief in a future state agree that life beyond the grave must be a continuation of this life. Memory does not cease. The scholar does not forget his scholarship; the unlearned does not, by death become a scholar, any more than by a night's sleep and awakening in the morning, he becomes the possessor of learning. Good deeds or evil deeds are not forgotten in death; friends are not forgotten. Undoubtedly those whom we have learned to love in this world, and who are worthy of affection, will be loved hereafter with still more intensity and purity, for is it not expressly stated that this holy passion is stronger than death, and that it remains, together with faith and hope, even when other gifts of grace are no longer needed? So far all believers in immortality agree.

Professor Briggs, however, goes one step further than most Protestant Christians and points out that this belief necessarily leads to another, that spiritual progress is possible beyond the grave and that, consequently, it is our duty to pray for the departed ones just as it is incumbent upon us to remember in our prayers our living friends, and even enemies. On this subject he argues:

"There is an unreasonable prejudice among most Protestants against prayers for the dead. This prejudice practically destroys communion with the saints in the other world. But the practice of prayers for the dead goes back to the most primitive times among the Christians, and still earlier among the Jews, and all antiquity is in its favor.

"If there is any progress in holiness for our friends who have gone into the blessed life, it is a privilege and it is a duty for us to pray for them that they may make that progress in the divine grace. Such prayer for the departed friends is a wholesome religious exercise, which enables us in a simple and natural way to commune with them. As we pray for their advancement we feel reasonably certain that they are joining with us in prayer for our mutual advancement. Since my attention has been called to the matter I have observed a considerable amount of such prayer for the dead unconsciously, yet logically and no less truly offered, in funeral addresses and prayers, even among the most radical Protestants. . . . .

"A Christian who thinks that the initial of salvation must begin in this world before death, will limit his prayers for the dead to their

growth in grace and holiness; but a Christian who thinks that salvation may begin after death, will naturally extend his prayers so as to include the conversion and regeneration of the dead. In his prayers for the dead, each Christian will make his practice of prayer conform in a measure at least to his theory of salvation.

"Thus prayer for the dead is a privilege and a duty for all who practice prayer for the living; and sacrifice for the dead is a duty for all who practice sacrifice for the living. The dead saints and the living saints are so united in one holy communion that in all religious activities all saints share alike."

The reasoning is Scriptural and logical and in full accord with the doctrines and practices of the early Christians. It would undoubtedly have obtained among the Protestants, too, but for an over-zealous anxiety in the early stages of Reformation to purge the church of Romanism, which resulted in many instances in the rejection of truth as well as error; for even Luther admitted that prayers for the dead would do no harm. It is gratifying to see the subject again placed before the Christian world in a manner to command attention, for it cannot fail to commend itself to the consideration of those interested in obtaining an understanding of the future state of man.

The fact once admitted that spiritual progress, or retrogression, is possible on the other side of the veil, it follows that not only prayer but also the other means of grace given for the conversion and regeneration of man are necessary, since it is perfectly clear that, as there is but one Savior, there is also only one way to salvation, all-sufficient for both living and dead. Prof. Briggs's reasoning leads directly to the acceptance of the distinctly Latter-day Saints' doctrine concerning the necessity of entering into covenants for the dead. If they still live, retaining their personalities, characteristics and moral energies, why should the living pray for them and do no more? For the salvation of the living, prayer is not the limit of missionary energy; nor can it be for the departed ones.

In connection with this subject it may be well to note that the Scriptures clearly indicate the essential identity in form and appearance after death. Those who rose at the crucifixion of Christ (Matt. 27: 53) were evidently recognized by the people who saw them; and Paul's teachings on the resurrection confirm this view. But it is also indicated that there is a difference. In this life, to some extent, a morally deformed being can hide the deformity under pleasant physical features. Respectability can be affected where none exists. This is impossible on the other side. Death certainly tears the mask from the countenances of men and women and they appear in their true nature reflecting that which is within. And therefore the ancient Prophet, speaking of the resurrection, truly observes: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." How can it be otherwise when the outward appearance is (as is imperfectly the case in this life) a true counterpart of the inward nature?—*Deseret News.*